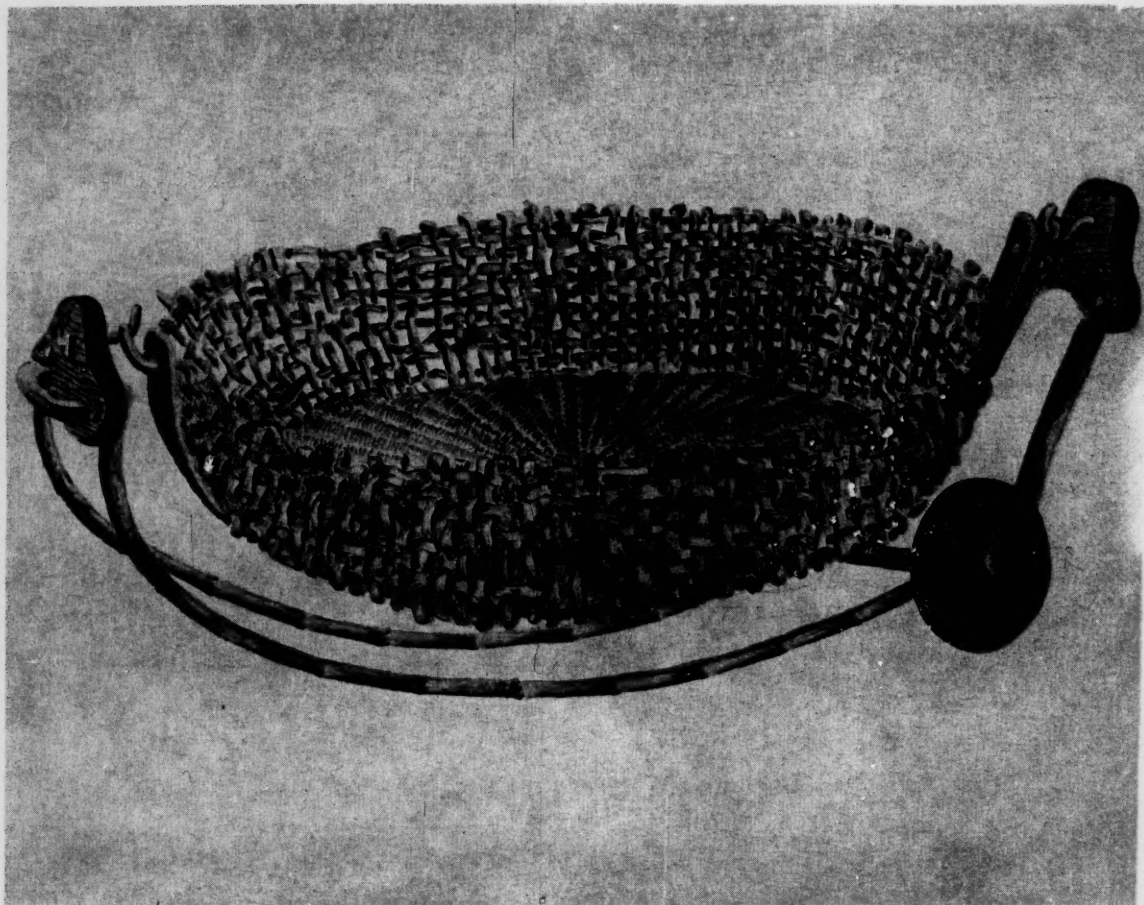


TENNESSEE FOLKLORE SOCIETY BULLETIN

WILLIAM J. GRIFFIN, Editor
GEORGE PEABODY COLLEGE FOR TEACHERS
NASHVILLE, TENNESSEE



A TENNESSEE BABY CRADLE (MINIATURE)

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Cover Photograph: The miniature baby cradle pictured on the cover of this issue was designed and made in Tennessee by Mat Brisbo in 1879 or 1880. It was made of walnut and painted light blue. The size is suggested by the over-all measurement of length: thirty-six inches. The cradle is now privately owned in Nashville. Our reproduction is based on a drawing by Will F. Morris, by permission of the Index of American Design, National Gallery of Art, Washington, D. C.

Map following page 70: Grateful acknowledgment is here made to Warren M. Larson, a member of the TFS, for the engraving of the map accompanying Gordon R. Wood's article on "The Present Distribution of Headcheese." Mr. Larson has kindly offered to provide engravings for future issues as well.

THE TENNESSEE FOLKLORE SOCIETY

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HEARD IN THE SOUTH: THE PRESENT DISTRIBUTION OF HEADCHEESE

by

Gordon R. Wood
University of Chattanooga

Some members of the Tennessee Folklore Society may remember that I have been compiling information about certain words used by native Southerners. The compilation is complete, and so is the tabulation of the evidence. What remains is to get the known facts into print. This latter requirement is a difficult one, for the printing of linguistic tables and the necessary maps is apt to be costly. At present the cost is absorbed by the publishing of small parts of the data in various journals.

For the readers who are not familiar with this project, a word of explanation follows. In the autumn of 1957 I began distributing vocabularily questionnaires to selected Southerners in Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, Oklahoma, and Tennessee. (I left Texas out because a similar investigation was on the verge of completion in that state.) The questionnaires used the regional vocabulary which scholars had found in the colonial settlement areas along the Atlantic seaboard. My concern was to discover how that vocabulary had been altered by being carried into the states which were settled in the nineteenth century.

By the summer of 1960 I had collected three thousand questionnaires. These I reduced to one thousand most trustworthy ones and then transferred the information on them to punched cards. Thanks to a grant from the American Philosophical Society, all responses were sorted and tabulated by electronic computers.¹

As I began drawing maps based on these tabulations I discovered that some of our ideas about native speech had to be modified when we came to consider those parts of the South which were settled in the nineteenth century. You doubtless are familiar with the idea that the speech of the planters dignifies the flatlands while the speech of hillbillies quaintly remains in the mountain coves. If any change in speech patterns is to take place, it should appear as an invasion of the mountain areas by the more prestigious patterns from the cultured lowlands. Oddly enough, this movement does not take place.

Before going further with a discussion of the evidence, I need to pause and remind my readers that two technical names have entered most current discussions of regional speech in the southern states. The terms are Midland and Southern. By Southern we

1. The details will be discussed in the next annual issue of the Proceedings of the American Philosophical Society.

mean that vocabulary which developed in Virginia and the Carolinas in colonial times and extended from the crest of the Blue Ridge east to the Atlantic. By Midland we mean that vocabulary which in colonial times was found in Pennsylvania and adjacent regions and which advanced south along the Shenandoah. At the beginning of the nineteenth century Midland vocabulary had established itself in western Virginia and the western Carolinas; pioneer advances brought it into eastern Tennessee and eastern Kentucky.

A look at a historical geography of the United States will show that soon after the Revolution the population pushed west into Tennessee rather rapidly, but not so rapidly in Georgia. By 1820 the advance into Tennessee had been deflected south along the future border of Alabama and Mississippi until it reached the Gulf and then turned west and north again across the Mississippi River. In short, the first advance into the lower South should have brought elements of the Midland vocabulary along with it. The somewhat later advance of settlement from Georgia should have brought elements of the Southern vocabulary into the same region.

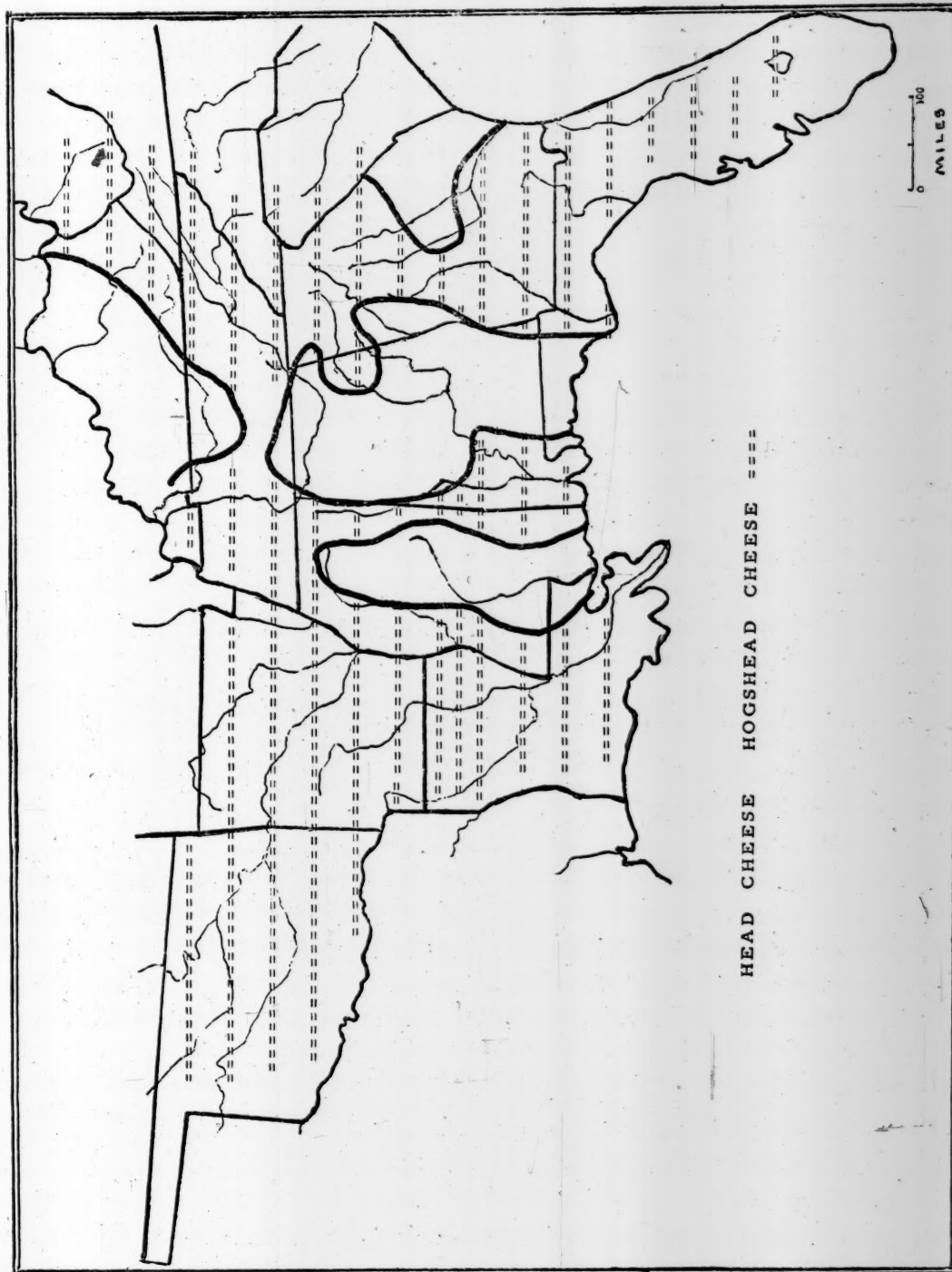
How these competing elements reacted upon each other I have discussed elsewhere.² What I want to consider here is the present distribution of head cheese or hogshead cheese, a Midland word which may have entered the region with the first settlers but which has advanced to its present distribution through the possible effects of other forces.

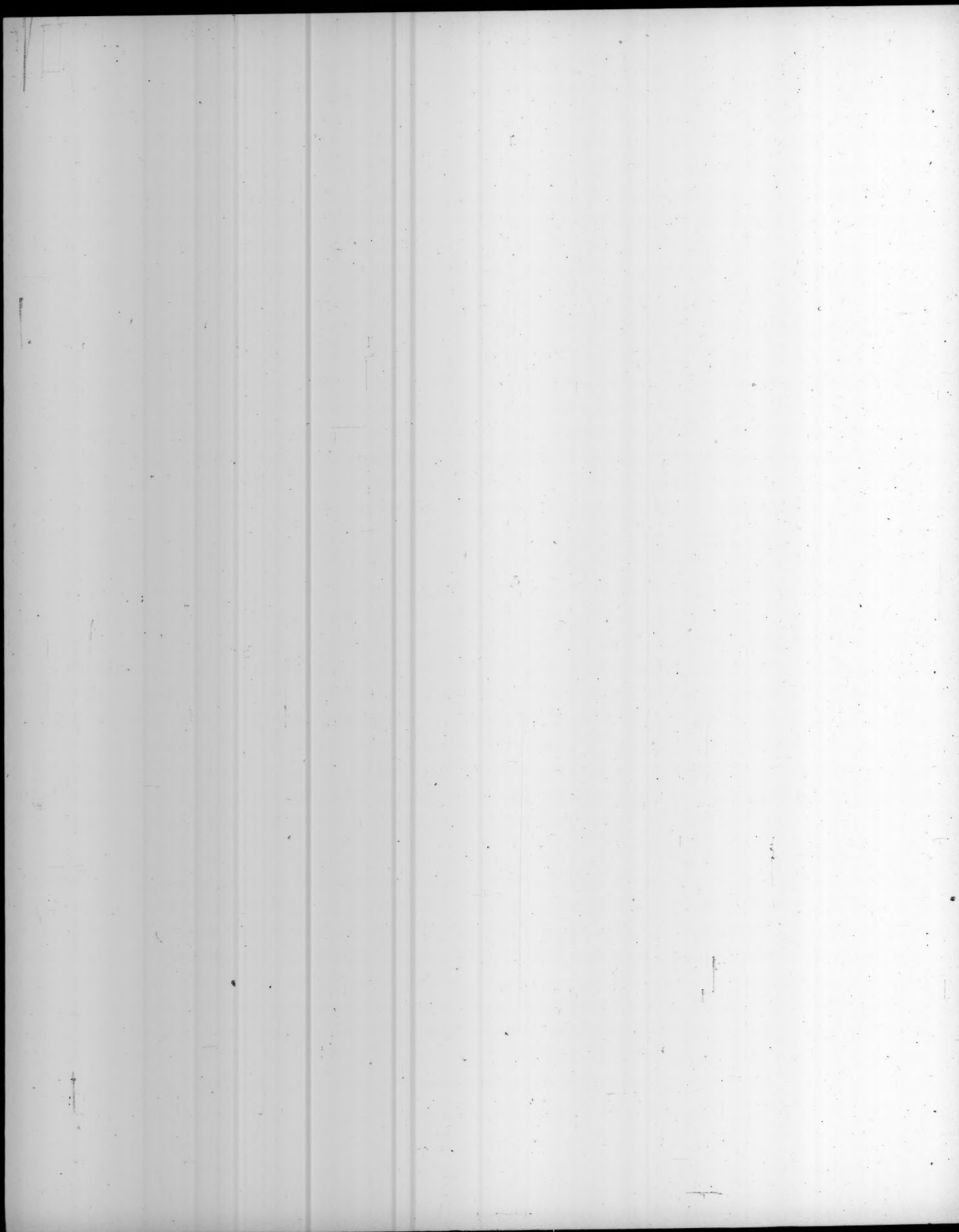
When we look at the map of twentieth century distributions of (hogs)head cheese, we find the expected occurrences in the mountains of West Virginia, Kentucky, Virginia, Tennessee, and North Carolina. But we also notice a continuation of that distribution south through Georgia and into Florida. We find very little evidence of the word in Alabama except at the southwestern state border. At the same time we find two lines of distribution in Mississippi and almost uninterrupted distribution in Arkansas, Oklahoma, and Louisiana.

My explanation of this occurrence of (hogs)head cheese is that here we have strong evidence of the influence of river traffic on the occurrence of words in the South. As you doubtless know, travel and commerce in the South went by river when possible rather than by road. (And so far as I can determine, the introduction of the railroad does not set up a competing sequence of events which cause a change in this basic plan of movement.) Anyhow, in Georgia we see movement from the northern mountains southward along the interior rivers; a movement which makes a salient in northeastern Alabama. The area in southeast Georgia which has not been penetrated is part of the older settlement, an area where Southern forms are very lively.

It is possible that the advance of this word through the mountains lost impetus as it moved southwest; hence the relatively limited occurrence in most of Alabama. Whether this is so or not, it seems likely that the word also moved down the Ohio to enter west

2. My article on this subject will appear in a forthcoming issue of Publications of the American Dialect Society (April, 1961).





Tennessee and then go on down the Tombigbee and Mississippi rivers toward the Gulf. West of the Mississippi, of course, river and overland movement can easily have produced the present wide distribution. The evidence of the questionnaires is not of a sort that will let us discover whether settlement patterns or transportation patterns or a combination of patterns were the main causes of the existing distributions.

As I remarked in the beginning, in (hogs)head cheese we have one of many examples showing that the mountain vocabulary has successfully penetrated considerable parts of the rest of the South. If no other forces intervene, it is likely that this specific word will drive out its regional competitors in a generation or so. The time is possible not far off when the Southern speakers east of the Mississippi will use this word with the uniformity that Southern speakers west of the Mississippi now use it.

CIVIL WAR ETCHINGS IN RESTROSPECT*

By

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There are no good wars, but Civil Wars are of the very worst kind. War's seamy side will be in evidence even where political partisanship is avoided. However, the reporting of legendary materials will necessarily draw interest from both sides.

Although an attempt will be made here to arrange sequences with a degree of continuity, there is no thought of relating the story of the war by anecdote nor to enlarge upon any particular phase or episode. Emphases will rather be given to incidents which illustrate the feelings and emotions of those closest to the war or involved in the conflict.

For purposes of procedure, the following four psychological phases of treatment are suggested: (1) involvement, (2) mental psychosis, (3) frustration and denial, and (4) aftermath of realism.

Early thinking passed through several stages: that there would be no war; that the differences could be compromised; that the war would be short; that the South would not secede; that the states could not, would not, be brought back by coercion; that seceding states should be quietly readmitted, or punished; that reconstruction procedures should be drastic, or ameliorated. The fervor of war was conditioned by occasion and fanned by animosities.

* This paper was read at the Twenty-seventh Annual Meeting of the Tennessee Folklore Society at Johnson City, November 4, 1961.

There were no draft boards; there was little need of any. Only the elderly, the women and children, and the incapacitated stayed home once the war got under way. It was during the last years of the war that the North passed a Draft Act. The South never did, since it continuously had too much at stake.

In the South, because of the presence and pressure of two armies, delay of enlistment sometimes became serious. Scouting parties plied the country, more or less intensely at times, for two purposes--to influence enlistment on their respective sides, or as foraging parties. Civilian bushwhackers soon began to enter into this latter phase, in which they were frequently joined by those of the military.

The "muster" was the traditional procedure for enlistment. It usually started with a large barbecue, as for example that promoted on the Orr farm in Marshall County by General Nathan Bedford Forrest. Says Bessie Ogilvie, our informant, "The purpose of this muster was to rouse enthusiasm and muster recruits into the army. A large crowd was there, and over a hundred cattle, hogs, and sheep were barbecued."

Mrs. Sallie Lee of Chapel Hill remembered, "When I was a little girl I saw Forrest muster soldiers into the army in Chapel Hill. I was awfully excited. I thought it was something grand to see the men riding the horses, and prancing around on them. There were several buglers who were continually blowing as they rode back and forth among the crowd."

R. M. Hughes of Eagleville, Tennessee, says that Forrest made up a company of 104 men at Eagleville. "I was there," he recalls. "A number of speeches were made. Someone said that the matter of whipping the Yankees would be a 'breakfast job.'"

Sometimes pressure was brought to bear upon an enlistee, or something would happen to his family at home, so that he would decide to come out of the army and join the other side. This was the case of men under Capt. Mose Swain, who commanded a company of Marshall Countians in the last year of the war. They were serving under Forrest, at that time in Mississippi. Two of them took the oath of allegiance and switched sides. They were Captain Tom C. Brittain and a brother of Captain Mose Swain. One of these is buried at Eagleville.

With something of the fewest battles and skirmishes, it may seem a little strange that McMinn County provided more soldiers in the Civil War, according to population, than any county in the United States. It would appear that this was due in part, at least, to the way in which the war began. The valley lay between other strategic areas from which threatening forces began early to ply the valley. It became at once a chief foraging area for armies of both sides. Contending forces within the valley depended to a greater extent upon the people for sustenance. Bands of bushwhackers and guerillas sprang up in defensive retaliation, and then took to the offensive themselves. Everywhere there was more or less of hate, doubt, and distrust. Practically all able-bodied men, therefore, regardless of age or of circumstance soon found their way into service according to the inclination of their loyalties.

At the time of the Civil War the Brient brothers (Jacob, James, and Mortimer) owned a six-hundred acre farm just south of Englewood in McMinn County. Mrs. Curtis Smith, whose father was James Brient, recalls that the passing of Sherman's troops several times posed one of the village's greatest threats. Watchers were placed near the Old Federal Road just across the ridge to the east to report the nearness of troops, whereupon cattle and other livestock would be driven to the back pastures and into the woodlands to keep them out of range of foraging troops. The Federals, after the battles around Chattanooga, cut loose from their supply lines from the North and subsisted pretty largely off the countryside, as the Confederates were already doing.

Each person shortly became suspicious of his neighbor. Suspicion led to accusation and distrust. Soon there was retaliation, at first under cover. For some time after the war the court dockets were filled with damage suits filed against neighbors. The glamor which has been depicted by historians never existed; the war was, at times, as terrible as it was nauseating.

Even today people are still trying to cover up these identities. The writer recently interviewed a person in McMinn whose grandmother, taking corn to the mill to be ground, was waylaid on the road and deprived of her wagon, team, and several bushels of corn. It was revealed a little later that the person residing only about a quarter of a mile away, who had given me directions for reaching her place, was the grandson of the bushwhacker. She forewarned me that her name should not be connected with the interview.

There were good soldiers who turned renegade when the going got rough at home, as in the cases of Jim Ezell of Marshall County and Champ Ferguson of White and Putnam counties. Major-General William B. Stokes of Liberty, Tennessee, in DeKalb County, was commissioned by Military Governor Andrew Johnson to raise a regiment of troops consisting of twelve companies to break up guerilla fighting and other methods of brutal warfare, principally in the upper mountain counties of Middle Tennessee. Blackburn and Waters, under Stokes, met Ferguson and Hughes after an order that no prisoners were to be taken. The engagement was a bloody mess in which 104 lives were taken. Ferguson was later convicted and hanged in the State prison at Nashville. Even Jesse James served a brief hitch along with a former sheriff of Monroe County who lived in Sweetwater.

David Clayton of Athens produced for me a diary which revealed that his grandfather, Robert Carter Clayton, after the Battle of Chicamauga, hiked with his troops by railroad, all the way from Chattanooga to Knoxville. At Cleveland they "had good foraging," a piece of pork and enough salt to cook it with. They borrowed a pot from a housewife. "We walked the railroad ties all the way," he said. There were skirmishes. He says nonchalantly, "We tried to take Knoxville, but failed. We took a good many prisoners at Strawberry Plains, after a battle at Bean's Station. We retreated into winter quarters at Morristown where I was barefooted from May to June." Later he fought at Petersburg, Spottsylvania, and Richmond. It was near Petersburg where a shell burst just in front of Clayton, a splinter of which struck General Robert E. Lee in the back. He said of the shell, "I wished I had picked it up, but the thought of getting home at that time seemed quite uncertain." There was apparently no glamor here.

Then in East Tennessee and Georgia there were the bridge burners. There were fourteen bridges slated to go out. Nine of them did. This enterprise was secretly organized and promoted by William Carter of Carter County, although his personal efforts did not go beyond Lenoir City. One Cate is said to have burned the railroad bridge across the Hiwassee. Railroads were important alternately to both sides. High military authority suggested the bridge-burning (Lincoln, Buell, McClellan, Sherman, and others) as a means of putting to an end such restraint and tolerance as might be giving comfort to Confederate sympathizers in the Union stronghold of East Tennessee. The idea backfired in that it created an immediate reactionary sentiment which made the second problem more difficult than the one it was intended to solve. Some of these same bridge burners were shortly implicated in the train-stealing deal of the Little General in Georgia.

Then the banks had to get rid of their deposits in the face of invading armies. Thomas A. Cleage was cashier of the Athens branch of the Tennessee State Bank. The result of the controversy about the disposal of funds gave six persons prison terms at the close of the war.

It was Wiley Steakley of White County, Confederate scout, who pulled the spikes near Wartrace to wreck a troop train hauling recruits for Grant to Chattanooga. It was he again who burned the depot at Tracy City in order to bring out into the open for capture some soldiers who were supplying the trains with coal from the mountain.

Carpet bag rule, political disfranchisement, and the horror of terrible forces which had been let loose by the war itself, made it somewhat difficult to realize just when the war was over. John Lane, a former merchant in the little town of Chapel Hill in Marshall County, birthplace of General Nathan Bedford Forrest, told the writer that it was on the porch of his store-building that the election was being held which came to the attention of Forrest and brought the Ku Klux Klan into being. All whites had been disfranchised. Only Negroes voted in a Negro-controlled election. A group of whites rode in, took their leader, and hanged him to the Duck River bridge. Forrest met with local Klansmen within a very short while and a Southwide organization was decided upon. The original Klan started by funsters had been organized in the adjoining county of Giles at Pulaski.

Well after the Civil War political prejudice coming out of the war was still rife. A reflection of that animosity was seen in the political rally that was held at Onward Seminary in White County. The Democrats had already held their primary, when Foster V. Brown of Chattanooga was invited by the Republicans to speak in behalf of the candidacy of Joe Cliff, cavalry leader of the war, also of Chattanooga. Colonel Cliff, it was recalled by the Democrats, had taken all the good horse stock of the entire area.

A huge crowd had gathered. The people brought more than themselves. There was evidence that booze flowed freely, and guns were glistening in the sun. Brown arose to speak, but he could not be heard for the scoffers. Tensions soon rose to the fighting point on both sides. Tempers flared here and there. Mothers took their babies and left the crowd. Bitter leaders suggested that they choose captains and fall into lines according to military rules and fight it out. But there were those who remained cool, crawled to the

platform and sent the crowd home. Charley Coatney, a former sheriff of Putnam County, said that his father, Frank Coatney, kept his finger on the trigger of his revolver throughout the proceedings "and was rather anxious for those damn Republicans to start something."

The writer had the privilege of knowing, and of interviewing on more than one occasion, Dr. Carter Helm Jones, who was at the time pastor of the First Baptist Church of Murfreesboro, and whose father was the Chaplain of the Confederacy under Robert E. Lee. Dr. Jones' father wrote the first biography of Lee and other books and accounts relating to him. Among these was Religion in Camp, which told the story of religious revivals in the army camps of the Confederacy. Having been for a number of years pastor of the First Baptist Church of Philadelphia, Dr. Jones spoke competently when he explained: "Lee is the one man who has come down to us out of the shadow of that period without any inclination being shown by either side to besmirch his character."

When approached with the point of Lee's casting his lot with the South, Dr. Jones explained that Lee was quite a Union man, quoting Lee as saying: "It saddens me to see the sections drawing apart. I love the Union. But a union that must be preserved with bayonets, I cannot support." One may recall here that Virginia was the last state to secede.

He said that the greatness of Lee was shown after the war when Lee was asked which side was right, and replied, "We do not talk about the war now. They are all our friends. I am a soldier of Christ now. I want you to be."

On another occasion Lee said, "I have never seen the day that I did not pray for the North, and I could not forget the people for whom I prayed." Added Dr. Jones, "He had only done what he believed to be right."

Dr. Jones said "Lee and Jackson (Stonewall) were both greatly interested in the camp revivals. Jackson was more Puritanical, stern, rigid, and at times harsh, while Lee was more Christlike." Jubal Early called Lee the greatest soldier of all history.

The Joneses and the Lees had been next-door neighbors in Richmond. Dr. Jones recalled riding behind Lee on Old Traveler when the General would occasionally appear in Richmond. Dr. Jones saw the great sculptor Velentfne cut the image of Lee from Italian marble, and was himself the principal speaker at the unveiling. Dr. Jones returned to Richmond from Murfreesboro, where he was again pastor and where he died about ten years ago.

In conclusion, we have attempted only to note briefly that wars, and what men do in them, are patterned after the hopes, the desires, and the dreams which shape the moods and the obsessions of mankind. They persevere most when they strive for that which is most obvious and tangible. The spirit of resistance is fanned when it is readily discernible that a contested danger may at once deprive them of that which they cherish most. It was apparently this proximity of relationships which marked the Civil War with fervor and determined effort. (This may explain how it is possible to win battles and lost the causes for which they are fought when men are deployed on many battlefields all

over the world fighting for a cause which has not been made clear, and fighting an enemy they have never seen.) There was no glamor about the Civil War--it was terrible. The hearts of those involved were vulnerable to more than bullets and saber-thrusts. And so it is still remembered.

FOLK CUSTOMS IN SOUTHEAST TENNESSEE*

By

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University of Chattanooga

In the foreword to his *American Folklore*, Richard M. Dorson says, "'Folklore' usually suggests the oral traditions channelled across the centuries through human mouths. . . . The scientific folklorist seeks out, observes, collects and describes the inherited traditions of the community, whatsoever forms they take."¹ It seems to me that much of what we consider "folklore" today was in my boyhood just a routine matter of custom. In this paper I have brought together my memories of some of those customs, but there are many things I do not recall.

From the artifacts of numerous early civilizations there is evidence that the moon passing through the various divisions of the sky (which astrologers have set up and called "the signs of the Zodiac") have had a special meaning. Most often these meanings seem to have had great significance for those who planted and harvested crops, as well as for the breeding of livestock, the destiny of humans born under the various signs, etc. Certain regions of the heavens seemed to produce more fruitful conditions than others. The practice of following these signs (still given in almost any almanac) has come down to us as folklore. At the time I was growing up there were numerous families in my home community whose infallible guide for doing practically everything could be found in the almanac and was ascribed to some power of the moon and the signs of the Zodiac.

Planting in the light of the moon means in the time between the new and full moon. In the dark of moon naturally refers to the period from the full moon to the new moon, or the waning moon.

* This paper was read at the Twenty-seventh Annual Meeting of the Tennessee Folklore Society at Johnson City, November 4, 1961

1. Richard M. Dorson, *American Folklore*, (Chicago: University of Chicago Press, 1959).

As to the signs of the Zodiac, most of the almanacs used to quote a rhyme that told you which sign governed a certain part of man's body. The rhyme ran,

Man's head and face the ram defends
 And on his neck the bull attends
 His arms the heavenly twins entwine
 And on his breast does cancer shine;
 His stubborn heart, the lion sways
 His bowels weak the Virgin stays
 His loins are safe in Libra's glare
 His secrets too in Scorpio's care;
 His thighs, the intrepid Archer shields;
 His knees the skillful he-goat heals,
 His legs to move Aquarius prides
 His feet the humble Pisces guides.

Had my parents believed in planting and harvesting according to "when the sign was right," I might remember more of the old customs today and what we now consider as folklore might be considerably enriched by my recollection. In my old home area you very seldom hear of anyone who observes these signs anymore. The few that I can recall have very likely been recorded many times before. They are all from the southeastern portion of East Tennessee.

In general, all root crops such as turnips, onions, potatoes, etc., should be planted in the dark of the moon.

Plant all flowers in the light of the moon and preferably when the sign is governed by the Virgin.

Grain crops planted when the moon is waning will produce more grain; if they are planted on a waxing moon there will be a great amount of stalk and little grain.

The sign Capricornus governs the knees; hence, planting "when the sign is in the knees," produces a rapid pulp growth and not much grain. It makes the potatoes watery, the onions rot and the cabbages soft and full of water.

Cancer, the sign of the crab, is a watery and fruitful sign and all seeds sown in this sign will germinate quickly. But Leo, the sign which governs the heart, is a barren sign and unfavorable to growth or planting; it is a marvelous sign, however, to follow in weeding or uprooting anything you wish to kill.

Scorpio, which governs the loins, is a particularly fruitful sign and you won't go wrong if you follow this sign for planting corn and grain crops. How much this has to do with phallic symbolism I do not care to guess, but it is curious that when you drop from "when the sign is in the loins," i.e. Scorpio, to a region no farther than "when the sign is in the thighs," i.e. the Archer, you immediately have an unfavorable sign for planting or transplanting anything.

Libra, the balance, is assigned to man's kidneys and the small of the back. This is an excellent sign to follow when planting anything of a pulpy nature. Most of our neighbors when I was small would never plant their sugar cane (for sorghum or molasses) under any other sign.

Never plant anything when the sign is in the legs. If you do, your seed will rot. However, if you want sturdy plants with a heavy root system you should plant them when the sign is in the feet, that is "governed by Pisces." Plants grown under this sign are good for transplanting and they will withstand drought better than most.

When the sign is governed by the Ram, i.e. the head, there will be excellent growth above the ground. This is especially true if the planting is done on a waxing moon. The Negro tenants on my great aunt's farm always planted and transplanted their cabbage when the sign was in the head. However, beware of planting corn in this sign. If you do, the corn will grow very tall and have small ears near the top of the stalk. Conversely, corn planted when the sign is in the bowels will come out of the ground twisted and yellow and very little of it will produce so much as one ear. But when the sign is in the arms and it is the dark of the moon, plant your corn; if the whip-poor-wills happen to be calling and the dogwood blossoms breaking open, so much the better.

During my childhood I spent a lot of time on a creekbottom farm where several Negroes (three ex-slaves and their numerous descendants) worked part-time. When corn was planted by hand I have known cases where the person dropping the corn was chosen because of his or her fine even set of teeth. This was supposed to aid in having corn produce fine ears of grain, full, even and without worm holes or gaps. Many people, black and white alike, wanted their corn dropped by a pregnant woman for through some magical means her state of fertility would be transferred to the corn. I have heard Negroes in advanced pregnancy chanting as they dropped corn in the furrow,

One for the cutworm
One for the crow
One for the blackbird
And one to grow.

Fertility and phallic symbols have evidently been observed by almost every age and civilization, and I feel confident that in the case of melon planting the method of planting I am about to relate is a sort of "throwback" to some tribal custom stemming out of phallic worship. I have known only one man who followed this custom, and I must admit he never failed to have wonderful watermelons. He firmly believed that only men or good sized boys should plant melons. If at all possible, the planting should be done on the first day of May, and barring a broken leg or other catastrophe the head of the house should do the planting. He must slip out of the house naked save for a shirt, and avoid seeing or speaking to anyone until the seeds were safely in the ground. Then he could hurry home, arouse the family and go about the day's work. Many people argue that watermelons, cantaloupes, etc. all have thinner rinds and greater flavor if they are planted in the light of the moon. If because of rain, hail or some other cause you cannot get melons planted the first day of May, get at the task as soon after that date as possible, but whatever you do, wear only a shirt!

Cucumbers are close relatives of the melon family, but the clothing you wear when planting the seeds does not seem to influence their growth. Once again, however, comes the ~~strange~~ custom of a male always doing the planting. Cucumbers should also be planted early in the morning unless you want them to bloom themselves to death. And unless you plant in the light of the moon, you are liable to lose them to the bugs and worms. Planted when the sign is in the arms, they will grow so long you can gather them in your arms like a load of stovewood, and every bloom will give you at least two cucumbers.

Gourds do not seem to be affected very much by any of the signs, but they seldom germinate unless you "stomp" on the earth where they are planted and give them a thorough "cussin'." Gourds planted around the openings to your dwelling are very effective preventives for hexes that might be put on you, and they are a fool-proof barrier against witches.

Speaking of witches reminds me of radishes. An old Negro in McMinn County once told me that if witches were giving you trouble the thing you needed to do was to eat plenty of radishes, for they give you power over witches. She said the proper time to plant radishes was when the sign was in the loins and during the dark of the moon.

Most people like to have a bed of parsley in their garden. Be certain to plant it where you want it, for if you transplant it you will put your garden in the hands of the devil and it will all go to hell. And if you give away parsley plants you will give away your luck.

Elsewhere I indicated that some people put out their cabbage plants when the sign is in the head; there are others who say this is a bad time, as the cabbage will be covered with lice and stunted by their sucking on the leaves. Several Negroes I have known wrapped their heads in a very tight turban when they were transplanting the cabbage. By some magic this would help the cabbage to grow into large firm heads.

Just how bean planting time was reckoned prior to the Crucifixion I have no idea. But since that time I presume Good Friday has been the day. If you happen to miss out on that day, choose a time in the light of the moon and plant the beans very early in the morning and they will bear two weeks earlier than those planted later in the day. Make sure the sign is governed by Gemini, i.e. the arms, so that there will be two beans to each blossom and each bean half an arm long. Never, never plant beans on Blossom Day (Tuesday before Good Friday); if you do they will have copious bloom "and nary a bean."

One of the great crops of the South has for many years been cotton. It should be planted the first light of the moon in May. One of the most curious by-products I ever heard of coming from the plant was cotton root tea, used in several strong doses to induce menstruation where pregnancy was suspected and unwelcome. I have known of some cases where this worked well and what might well have been a "ruin't girl" became a respectable married woman and lived happily ever after.

There are some odd bits of lore about planting that have nothing to do with signs of the Zodiac, and one that I remember very clearly concerns tomatoes. In my boyhood there were plenty of people around who considered tomatoes as "puyore pizen." Those who did grow them for the table, however, considered it safe to put them outside when the first tender shoots appeared on the mulberry trees, and if there were no mulberry trees around, another safety valve was to wait until the whip-poor-wills were calling lustily before putting the plants in the earth outside. Many people planted tomatoes as ornaments near a window or doorway where they acted as a charm to ward off witches and evil spirits.

In my youth, you were cautioned constantly about eating tomatoes and warned that if you ate too many of the seeds you would be "dead sartin" to get "the appendeseetus," and if you ate them skins and all, the skins would stick to your "innards" and hurry on an "intarnal" cancer.

There were also some very odd beliefs concerning other fruits, trees, shrubs, etc. For instance it was very bad luck to burn sassafras.

If you are cutting black locust trees and want to be sure that a million sprouts will not appear the following spring you should do the cutting in the dark of the moon in the month of August.

Any species of ash tree is your friend. No poisonous snake was ever found under an ash tree, and if babies had to be taken to the field while mother took to the plow or hoe, the pallet for the child was placed under an ash tree at the edge of the field, for the leaves and branches of the ash were sure protection against dangerous animals and evil spirits.

Never destroy a Balm of Gilead tree (Bawm-a-Gillied) for their buds are truly a balm for many human and animal ailments. The young buds fried in hogfat until they disintegrate make a marvelous salve that is far superior to many more modern remedies for burns or scalds.

I have known a few women in East Tennessee who carried a sprig of mistletoe on their person as a sure charm against barrenness or sterility. I have known of a tea being made from its berries and given to a patient who was "fitified," i.e. epileptic.

If a lone apple hangs on a tree all winter and clings there through the winds of March, some member of the family to whom the tree belongs will die before the next March.

Trees that have borne no fruit for years have been brought to producing heavy yields of fruit by having a pregnant woman lodge stones she has rubbed against her body in the branches of the tree. As an alternative, she might wire or attach the stones to the limbs.

I have known Negroes who firmly believed that if anyone who had helped to "lay out" (prepare for burial) the dead ever planted a fruit tree it would be barren, or else

the fruit would wither and drop to the ground before it was mature. These same people would never use a piece of timber in building if it had been taken from a building that had been on fire. They were afraid the fire might again break out and destroy their cabin.

These same people were great ones for having gourds on their porches or climbing around the windows to prevent witches from entering. Often in winter they stuck sprigs of rosemary around the doors and windows for the same purpose.

One very old Negro from the slave block in New Orleans told me that the most powerful charm against witches was to steal the bud of a red "piney rose" (peony) before sunrise, dry it and make it into a sachet to wear around your neck. She had combined hers with rose petals and made them into a sweet smelling strand of beads which she was never without.

It was from this ancient and rather elegant old lady that I heard one of the most peculiar remedies for a burn that one could ever imagine. For a burn or scald, hurry to a blackberry brier and secure a handful of leaves; come by way of a spring or running stream of water and submerge the leaves and then place them gently on your burn as you say,

There cum three angels from the East
One brought fire and two brought frost
Out fire, in frost,
In the name of the Father, Son and Holy Ghost.

There were any number of recipes for lotions or pomades for the hair and skin that were passed from neighbor to neighbor in the early 1900's. I remember once helping to get cat-gut plant, often called devils shoestring, for some girls who made a strong tea from it and used this as a lotion on their hair to make it strong and pliable and to keep it from splitting at the ends. And many a cowlick on some young swain's head was tamed and made to lie glossily in place by a pomade made from frying poplar buds in hogfat until they reach a creamy jelly-like consistency. I can still remember the odd odor it gave off when a group who had used it were close the potbellied stove which occupied the center of a one-room school at "Centerpoint."

As a small boy I once played with some Negro children whose hair was kept cut close until after their teething had been completed. This was to make certain that they would have a fine even set of teeth without any gaps. If in combing and plaiting the hair of a child the comb should lose some teeth, the likelihood of the children having gaps in their teeth would be greater.

Another curious custom among the Negroes I knew as a boy concerned turkeys. A turkey hen is notorious for losing her chicks; for that reason many pregnant Negro girls were not allowed to eat turkey for fear they would likewise lose their children. Many of the older men and women would tell you, "Chile, ifen you goes to a house and the turkeys gobble as you goes up, you is welcome! But, iffen they turns and goes off as you go up, jus' keep on goin' yo'sef. Ain't nuthin there fo' you!"

There were numerous other practices that persisted in use long after I was in high school. Some of them were frequently indulged in a joking mood, yet they were based on deep-seated beliefs and practices. They were common to both blacks and whites and often class distinctions made no difference. Today we are prone to think certain folk customs stem from ignorance, superstition, etc., but the lady of the big house was as liable to follow some of the customs I shall mention, as the wash woman in the cabin at the foot of the hill.

Peacock feathers in general were an omen of ill luck, and to many a symbol of barrenness if brought into the house. And if a peacock came close enough to the house to scream under the window, well, make peace with God, everybody, cause somebody's gotta go!

Few people would ever part with a clock, no matter how battered and useless. For if you sold a family clock, one by one you would have to part with all your worldly goods.

It took me a long time to ferret out the reason behind stopping the clock when a member of the family died. Actually it is to limit the power of death by breaking the cycle, and introducing a new period of time!

Not only were gourds excellent preventives against witches, they were lucky to have around; with an opening made in them and their contents scraped out they were useful for a number of things. Most often they were strung on poles or high in trees to attract the swallows (Martins) which came in colonies in the spring and were a symbol of good luck. An ill fate awaited anyone whose gourd apartments were not occupied with these noisy visitors each spring.

If you killed a robin or a wren, you could expect ill luck to dog your steps the rest of that year. Very likely if you killed a robin all of the cows would start giving bloody milk. And to kill a wren or destroy its nesting place was literally asking for lightning to strike you, some member of your family, your livestock, or failing that, to set your house or barn on fire.

Another curious folkway connected with birds was the use of a dead owl with wide-spread wings, impaled on a pole in the barn lot to ward off storms; it was particularly effective against hail.

If you were so unfortunate as to see a hawk seizing its prey there was not a thing you could do; it was the sign of a serious loss!

If a death occurred in the house the mirrors should have their faces turned to the wall until after the corpse was removed. Otherwise the next person to look in the mirror would die before the end of the year.

If you are cutting out garments and start cutting out something on Friday, it must be finished that same day. Otherwise the person for whom the garment is intended will not live out the year.

When oak boards (shingles) were used for roofs everyone knew that the roofing had to be done during the dark of the moon in order to keep the shingles from curving upward. They were split and stacked in the dark of the moon also to keep them from cupping or curving. This was one folk custom that my father (more skeptical than most) practiced.

If you are slaughtering an animal for food, kill it on the increase or waxing of the moon so that the meat will not shrink in the pot.

If a "buryin' beetle" ever happened to light on a person, consternation reigned. Nothing would remove the curse. That person was soon to die.

If you see the new moon over the right shoulder, take three steps backward and repeat:

New moon, true moon, true and bright
 If I have a lover let me dream of him tonight;
 If I'm to marry far, let me hear a bird cry;
 If I'm to marry near, let me hear a cow low;
 If I'm never to marry, let me hear a hammer knock.

You always heard one of the three.

One custom, that is a bit startling in retrospect, I have known in only two instances. It was in the first called "de passin' bell," and in the second "the soul bell." It consisted of the tinkling of a bell as the last breath left the body of the dying, to keep the devils lurking in wait from entering and possessing the soul. And it was likewise the signal for all present to fall to their knees and pray for the soul of the departed. I presume this came to the out-of-the-way community where I found it in practice, from New Orleans or some Catholic parish via the slave block in New Orleans. Or, of course, it may have come from good Anglican origins among the mountain people where so many other Elizabethan words and customs have been observed.

A woman who could barely read and write taught me the true significance of the scarecrow when I commented on the fact that one in her garden needed some clothing. As nearly as I can recall, her answer was, "Honey, hit makes no difference whether they's rags on hit, 'er not. The cross has bin a keepin' evil shet out, since our Lord died on hit, an' I reckon' hit'll keep right on even ifen hits naiked."

Many years before I ever knew of a custom that had been in general use in England and Wales for centuries, I witnessed it in my home county. We had a middle-aged bachelor neighbor who took care of his aged mother. He had a large group of beehives and the honey he gathered was much sought after. When his mother died, one of his first acts (after acknowledging the extension of sympathy from those who had watched with him through her final hours) was to go and tell the bees of her passing. Had he not done that the bees would have quickly deserted their hives and returned to the wild.

In considering the validity of these signs and portents I often think of what one of my informants once said to me. "I don't hold with none of these strange or heathenish beliefs, but some things folks call superstitions is jest as true as God's Gospel."

THE TWENTY-SEVENTH ANNUAL MEETING OF THE TENNESSEE FOLKLORE SOCIETY

For the first time in its history, the Tennessee Folklore Society on November 4 held its annual meeting at Johnson City. East Tennessee State College was the gracious host, its special representative being Professor Ambrose Manning. Members of the Society were offered coffee and doughnuts in the Gold Room of the Student Center at the time of registration, from 9:00 to 10:00 a.m. The program for the day was as follows:

Morning Session

- 10:00 Welcome by Dr. Mack Davis of East Tennessee State College; response by
Gordon R. Wood, President of TFS
- 10:25 "Sacred Harp Singers" (tape recordings)----- Jewel McCracken
10:45 "Tennessee Arts and Crafts" -----Helen B. Krechniak
11:10 "Legendary Figures from Greene County" ----- Richard Doughty
11:35 "Civil War Etchings in Retrospect" ----- E. G. Rogers
12:05 Lunch in the College Cafeteria

Afternoon Session

- 1:05 Folksongs accompanied by the autoharp ----- Anita Crawford
1:30 "Folk Customs in Southeast Tennessee" ----- Grady M. Long
2:00 Folksongs accompanied by dulcimers and lute ----- Dean Freedle
2:30 Folksongs accompanied by the guitar ----- John B. Tallent
2:50 "Folklore Below the Border" (with color slides) ----- William J. Griffin
3:15 Business Meeting
3:30 Adjournment

The Secretary-Editor reported that memberships and subscriptions to the Bulletin numbered, as of November 1, 212. He also reported that 42 of the McDowell "Play Party" records have been ordered by members of the Society, and he called attention to the continued availability of the records at the special price of \$1.00.

The Treasurer reported receipts of \$572.92 through November 2, disbursements of \$298.61 through November 2, and a balance on hand as of November 7, \$1,682.58. On motion of the Treasurer, the Society voted to put \$1,000 into a savings account so that it may draw interest.

William J. Griffin, Chairman of the Arrangements Committee, announced that George Peabody College would be glad to be host to the Society at its 1962 Annual Meeting, and that no other invitations had as yet been received. He moved that the decisions about the time and place of the 1962 meeting be left to the officers of the Society. The motion was approved.

Reporting for the Nominating Committee, Jewell McCracken moved that the 1961 officers of the Society be re-elected for 1962. There being no other nominations from the floor, the motion was approved by acclamation.

Resolutions proposed by William W. Bass and approved by the Society were as follows:

WHEREAS THE TWENTY-SEVENTH ANNUAL MEETING OF THE TENNESSEE FOLKLORE SOCIETY HAS COME TO A CLOSE, BE IT THEREFORE RESOLVED:

THAT the Society expresses its sincere thanks to East Tennessee State College and to Professor Ambrose Manning and his committee for a most cordial reception;

THAT the Society extend its best wishes to President Dossett, whose misfortune was also ours because it prevented his being with us;

THAT Dr. Mack Davis be thanked for his gracious words of welcome and for his provocative suggestions concerning the preservation of folk materials;

THAT Miss Jewell McCracken be thanked for her comments on Sacred Harp singing and the recordings which she presented;

THAT Mrs. Krechniak be given assurance of her welcome to the South with her creative talents and her genuine appreciation of native crafts and arts, for which someone should "doctorize" her;

THAT Mr. Richard Doughty be congratulated on his skillful blending of history and legend in dealing with the bridge-burning episode;

THAT Professor E. G. Rogers be commended on his calling to mind the agonizing impact of the Civil War upon individuals and groups;

THAT Mrs. Anita Crawford's singing to the accompaniment of the autoharp will long remain on our memory not only because of the nostalgic strains of the autoharp but also for the exquisite quality of her voice;

THAT Mr. Grady Long, even without his associates, brought back the old signs and sayings so vividly that we were transported to the old times;

THAT Mr. Dean Freedle's performance on the dulcimers inspired us all to get snowed in and to start work on a dulcimer of our own;

THAT Mr. John B. Tallent be consoled for the loss of his repertory before his appearance on the program, and that he be complimented on his flexibility and richness of folk background which enabled him to adjust his program on short notice;

THAT we thank Dr. Griffin for our folk-trip to interesting places in Mexico, which made us all want to follow his lead in seeing the beauties offered by our neighbor to the south.

Respectfully submitted,

William W. Bass

WHO? WHAT? WHEN? WHERE?

(Anyone who knows of an event or activity that ought to be listed in this department of the Bulletin is urged to write to the Editor, William J. Griffin, at George Peabody College for Teachers, Nashville, Tennessee.)

I. Folk Festivals, Seminars, and Other Meetings of Folklore Groups

December 28-30, 1961. Annual meeting of the American Folklore Society at the University of Texas, Austin, Texas. Information: Professor Frances Gillmore, University of Arizona, Tucson, Arizona.

December 28--January 1, 1961-62. New Hampshire Folk Dance Year-end Camp. Information: Ada Page, 182 Pearl Street, Keene, New Hampshire.

February 20-24, 1962. Conference of the Council of the Southern Mountains, at Gatlinburg, Tennessee, Information: Perley F. Ayer, Executive Secretary, Council of the Southern Mountains, Berea, Kentucky.

II. Tennessee Crafts and Craftsmen (see Bulletin for March, 1960, pp. 20-24)

III. Competition Deadlines

April 15, 1962. Entries of folklore studies or collections to be considered for the Chicago Folklore Prize (cash award about \$50.00) must be submitted to the chairman of the Department of Germanic Languages and Literatures, the University of Chicago, 1050 East 59th Street, Chicago, Illinois.

EVENTS AND COMMENTS

APPOINTEES to represent TFS on the Kentucky-Tennessee Folklife Council have been announced by Gordon R. Wood, President of our Society. They are Miss Helen B. Krechniak, William W. Bass, and William J. Griffin. Kentucky representatives on the Council are George W. Boswell, James Pheane Ross, and Miss Sara P. Rodes.

THE PLUCKED DULCIMER AND HOW TO PLAY IT is the title of a booklet by John F. Putnam recently published by the Council of the Southern Mountains, Berea, Kentucky. It is a revision and expansion of Mr. Putnam's booklet on the dulcimer that had gone through two limited printings. The new treatment of the subject is not only more informative and exact but is accompanied by excellent photographs and line drawings. The booklet sells for \$1.00.

INDIANA MATERIAL only will be published in volumes XI and XII of Midwest Folklore, according to an editorial announcement in the Spring (XI, 1) issue of that journal. The two Indiana volumes got off to a good start with articles entitled "An Indiana Storyteller Revisited," "The Brown County Project," "Brown County Superstitions," "Place Names in Brown County," and "Ghost Stories from Decatur County." The Summer (XI, 2) and Fall (XI, 3) issues are only slightly less interesting.

"WASHO RELIGION" is the title of the latest publication in the series of Anthropological Records (16:9) issued by the University of California Press. The author of the monograph is James F. Downs.

RECENT NUMBERS of the Ohio Valley Publications, new series, have been John F. Gall's report of "The Boar's Head and Yule Festival" at Christ's Church in Cincinnati, Ohio, and B. E. Kelley's reminiscences of the old days "Down on the Farm."

LESLIE SHEPARD has published in the Fall issue (XXXVII, 3) of Mountain Life and Work an interesting article on "The Broadside Ballad." He has some pertinent comments to make on the relation between traditional ballads and the broadsides of earlier centuries.

In the same issue of ML and W, Dr. Cratis Williams discusses "Rhythm and Melody in Mountain Speech." However, one may boggle at some of the details of the explanations given by Dr. Williams. The exemplification of speech that he offers deserves appreciation.

HOLLY DOLLS, the creations of Helen B. Krechniak, are featured in a double-page spread in the April, 1961, issue of Hobbies.

KENTUCKY PLACENAMES are the subjects of five articles published in the July-September issue (VIII, 3) of the Kentucky Folklore Record.

THE LORE OF THE CIVIL WAR received further attention in the Summer issue (XVII, 1) of the New York Folklore Quarterly. The Spring issue had been almost

exclusively devoted to the subject.

An item in the Summer NYFQ that should rouse vigorous responses (of one kind or another) is B. A. Botkin's proposal for an "Applied Folklore Center." It can be found on page 151.

THE INTERNATIONAL LIBRARY OF AFRICAN MUSIC, located near Johannesburg, South Africa, is described in the Summer issue (IV, 2) of The Folklore and Folk Music Archivist. The same issue continues a report on some of the work of the Irish Folklore Commission.

POLISH LEGENDS and folktales comprise most of the September (VI, 3) issue of Folish Folklore.

WITH THE PUBLICATION OF NUMBERS 16 AND 17, The Little Sandy Review continues to function as an excellent guide to recordings of folk music and related performances.

TENNESSEE WESLEYAN STUDENTS, under the direction of Professor Ben H. McClary, have issued in a "limited edition" an interesting little pamphlet reflecting their study of "Tennessee in Literature." The pamphlet is titled "The Possum Reports"; the cover is neatly and appropriately decorated with a drawing of a possum in characteristic position.

A DOZEN PROVERBS relating to the nature of women are collected from a dozen different lands and presented in a recent issue (VII, 5) of Northern Junket. One of the least cynical is the English observation that "The cunning wife makes her husband her apron."

The editor of Northern Junket is collecting old recipe books, "the privately printed ones, gathered together by Ladies' Aid groups, granges, churches, etc." He would appreciate any contributions of such old books or pamphlets. Address Ralph Page, 182 Pearl Street, Keene, New Hampshire.

"RIDDLES FROM NORTH CAROLINA" and "Nineteenth Century Outlaws in Alabama Folklore" are two of the impressive articles in the June issue (XXV, 2) of the Southern Folklore Quarterly. The SFQ (p. 147) also announces the organization of the American Folk Music Council.

Richard M. Dorson, ed., Folk Legends of Japan. Rutland, Vermont, and Tokyo: Charles E. Tuttle, 1961 (imprint date, 1962). 256 pp. \$4.75.

During the academic year of 1956-57, Professor Dorson was the Fulbright Professor of American Studies at the University of Tokyo. His ten months in Japan also gave him an opportunity to investigate some of the rich accumulation of Japanese folklore. This collection of legends is one outcome of his investigation.

In a twelve-page introduction, Professor Dorson defines his use of the term "legends" as applying to traditional tales believed by the people who have handed them down to be actual accounts of extraordinary events associated with particular localities. Having examined the circumstances that encourage the production of legends, he observes that those circumstances have characteristically been operative through most of the history of Japan. There is presently a great deal of native interest in recording the legends that have proliferated there, and some fifty collections as well as hundreds of individual legends in miscellaneous books and journals have been put into print. In the United States, however, the Dorson volume is the first extensive report on this material. The avowed purpose is "to represent major themes, different geographical areas, and important collections of Japanese oral legends."

Something of the variety of the tales in this collection can be indicated by the eight subtitles under which they are arranged. At least, the headings suggest the kinds of matters the stories relate to: "Priests, Temples, and Shrines," "Monsters," "Spirits," "Transformations," "Heroes and Strong Men," "Chojas" (rich peasants), "Knaves," and "Places." For a reader with some familiarity with legends in other parts of the world, it is fascinating to note the parallels while at the same time observing the peculiar features of the Japanese tales. The corresponding motifs in Western folklore are usually identified in the editor's excellent headnotes.

In preparing his book, Professor Dorson had the help of many Japanese friends and fellow scholars. Among those named in the editor's acknowledgments and introduction, Miss Yasuyo Ishiwara is identified as having provided the literal translations of most of the legends presented in this volume. Japanese folklorists and folklore publications are also listed in sections on "Sources" and "Bibliography." Pleasant black-and-white drawings have been liberally supplied by Yoshie Noguchi.

It may very well be that the legends a people preserves are an excellent index to their character and culture. Such collections as this one are interesting in themselves, but they also quite possibly offer the data on which intercultural understandings may be built.

W. J. G.

W. W. Newcomb, Jr., The Indians of Texas, from Prehistoric to Modern Times.
Austin: University of Texas Press, \$5.75.

This is, without a doubt, the most comprehensive and authoritative book ever written about the Indians of Texas. The author, an anthropologist who is Director of the Texas Memorial Museum, has written a thorough book about the many tribes that disappeared years ago, some before Americans entered what is now the Lone Star State. Beautifully illustrated by Hal M. Story, the book is factual, and the facts are so presented as to appeal to any historian, folklorist, or average reader fed up with the unrealistic myths of television westerns.

Newcomb considers in detail the Coahuiltecans of South Texas; the Karankawas of the Gulf Coast; the Lipan Apaches, who tamed the horse; the Tonkawas of Central

Texas; the Comanches of the Southern Plains; the Krowas and Kiowa Apaches; the Jumanas of the Southwestern Borders; the Wichitas of North Texas; the Provincial Atakapans.

Each tribe is fascinatingly different; to cover them all in one review is impossible. The tribes of "The Caddo Confederacies of East Texas," although they collapsed before Texas became a state, were the most important of the state's natives from several points of view. They were successful agriculturalists and had advanced techniques and tools, a fact not true of other Indians, with the possible exception of their Wichita cousins.

Historically, there is great interest in the fact that the state name was derived from the Hasinai Confederation of Caddoes. They called each other *Tayshas*, meaning "allies" or "friends," and the Spaniards soon began to use the word for these and other friendly natives.

The beginning of the Caddo civilization goes back a thousand years before the written history of this region. It is presumed to have once been more spectacular, but by the end of the 16th century the tribesmen were apparently slipping backward into a more primitive way of life. Newcomb attempts to tell why; then he traces the Caddo culture from its first European encounter with the arrival of Hernando DeSoto in October, 1541.

The chapters are subdivided for rapid reference, and under "Appearance and Dress" one finds that European visitors were a little shocked at the appearance and behavior of the Caddoes. A member of the DeSoto Expedition wrote that they were "naturally well featured," but he was jarred by their tattooing and artificial cranial deformation in which their heads were elongated and made to "taper off toward the top." Near the Red River in Lamar County, multiple burials have been found in which the deformed skulls show that this was, indeed, the "style."

In "Subsistence and Material Culture" is described the principal crops of corn (two varieties), beans (six varieties, including pole beans), squash, sunflower seed, and tobacco. Buffalo and bear provided the favorite meat; there were also wild hogs, prairie chickens, ducks, turkeys, and varieties of fish.

Fishermen will be interested in this historic note: the Caddoes employed "trot-lines" in a manner almost identical to that used today in this region. This is apparently another modern custom which modern Texans borrowed from their aboriginal predecessors. Other frontier customs, such as the co-operative "house-raising bee," also date back to the Caddoes. A feast always followed, comparable to the frontier community dinners.

As today, life centered around birth, marriage, and death; elaborate customs grew up around these events. There are interesting discussions of methods of birth and birth control, of courtship and marriage customs, of death and burial with religious rites. The political structure, showing the status of women (contrary to what you probably believe), the kinship system (more involved than ours) and organization for defensive purposes (taking of scalps, torture and cannibalism), are intriguing final topics of the chapter, which closes with the strangely mixed medical and religious practices of the

Caddoes under the title "Supernaturalism."

The decline of the Caddoes seems to have been caused more by epidemics than by war. The author states, "The collapse of these confederacies was so rapid, and their decline in numbers so great that the onrushing American frontier hardly took notice of . . . what had been . . . rich, splendid, barbaric theocracies." Although by the eighteenth century the Caddoes had declined greatly, at one time our section of this state sheltered "the most productive, advanced, and populous peoples of Texas."

In a well-written preface, Newcomb gives the book a lofty purpose. He believes that "by knowing and understanding tribes and nations far removed from ourselves in time or space, we can gain perspective and objectivity in evaluating ourselves and our age. Such knowledge also sets the stage for a more intelligent and rational appreciation of other peoples in the modern world."

James W. Byrd
East Texas State College
Commerce, Texas

Albert B. Friedman, The Ballad Revival. Chicago: University of Chicago Press, 1961.
vii + 376 pp. \$6.00.

The "revival" to which the title of this book refers is, as the author explains in his introduction, not a revival of production of folk ballads but the development of a sophisticated interest in them. This sophisticated interest, of course, has been manifested in many ways--literary allusion, criticism, collection, analysis, adaptation, imitation, etc. Specifically, Professor Friedman has undertaken to write the history of balladry as it affected the literary and scholarly world of Englishmen from about 1570 to about 1900. He prefaces the main body of his study with a background survey of balladry "From Tacitus to Sidney" and supplements it with a much more lively epilogue on "The Ballad in Modern Verse."

Whatever one may think of the earlier pages of this book, the central purpose is admirably achieved. The account of 18th century attitudes, including that of Addison, is carefully constructed; the treatment of Percy and other collectors is both informative and judicious; the analysis of influences of the ballads on Cowper, Wordsworth, Coleridge, et al. is critically sound and illuminating. Throughout, there is a recognition of the relations between balladry and popular poetry. The author's scholarship is prodigious, but though he demonstrates his familiarity with the work that has been published, he writes with independence and assurance that come from personal mastery of his material. All in all, this is the kind of critically oriented survey that fills a long-felt need.

In one of the more acute passages in his introduction, Professor Friedman notes that "Whatever importance this study has lies as much in the evidence it presents as the conclusions the evidence enforces," and then he formulates the firmly supported generalization that "balladry has affected literary criticism and theory at crucial moments and

has vitally influenced the style of several major poets--and through them the whole development of English poetry."

W. J. G.

Mody C. Boatright, et al, eds., Singers and Storytellers. Publication of the Texas Folklore Society, Number XXX. Dallas: Southern Methodist University Press, 1961. \$5.00.

This annual volume is bigger and better than last year's. The Texas Folklore Society's venerable leader, J. Frank Dobie, opens this miscellany with "Storytellers I Have Known," and the 26 storytellers who follow him show great variety--in content and ability.

An interesting, scholarly paper is Americo Paredes' "Folklore and History." To him, folklore is "oral tradition in periodic contact with with a more complex, literate society." He shows that a tremendous amount of folklore is passed off as history. The "history" of the Alamo is a prime example. Paredes is amazed at college graduates (!) who describe the Lone Star Flag flying during the seige of the Alamo, when in fact "the flag defended at the Alamo was the Mexican flag, with '1824' (for the Federalist constitution of that year) inscribed upon it."

"In "The Singer of the Song," dealing with "attempts to bring folksong to the non-folk," Mac Edward Leach says "a whole generation is growing up with confused and downright wrong ideas about the ballad and folksong in general We confuse the utilization of folksong by sophisticated artists with folksong." The use of folksong by Belafonte (et al.) is "like making a cocktail table from a cobbler's bench."

"Feathered Duelists" reveals the little-known sport of cock fighting. Haldeen Braddy, apparently at home on both sides of the border at El Paso-Juarez, takes a look at aficionados of the sport that "has no rival for excitement" and will drive the S.P.C.A. into hysterics. In the Borderland, Chantecleer's descendants wear spurs, with gaffs, double-edged razor sharp, nearly three inches long.

There is humor in this miscellany also. In "Prayer Meeting at Persimmon College," Joseph McCuller tells of the sympathetic old sister who hated to see the preacher leave. "Well, Farson," she said, "we shore are going to miss you. To tell the truth, we never knowed what was sin till you come amongst us." The new preacher got a surprise, too, when he asked an old Negro for directions:

"Good morning, Lady," said the preacher. "Could you give me a little information?"

She threw up her hands and grinned. "Lawdy, no suh! I'z done an' got too ole foh dat bizness, specially wid white folks!"

That the ex-Mexicans have contributed greatly to the "flavor of Texas" with their delightful folklore and influence on place names and vocabulary is shown by several articles. "Tales of the Paisanos," by M. W. Hiester, shows that the paisanos (countrymen) have conserved the customs of the Spanish, but the lure of the witch and Indian medicine man still persists today and the Texan's love for the tall tale is also evident. Humberto Garza illustrates with a revealing study, "Owl-Bewitchment in the Lower Rio Grande Valley."

There is also much ado about "the Origin of the Word Gringo." Robert Fuson finds that most folk explanations are pleasing, plausible, logical, and wholly erroneous. He goes back to the Greeks. Paredes outdoes him with an essay, "On Gringo, Greaser and Other Neighborly Names."

"Wolves, Foxes, Hound Dogs, and Men" records well some authentic folk ways still prevalent in East Texas. With a sense of humor, A. L. Miles compares the English "hunt" with the American version. In contrast to this "raw" folklore is the highly literate, equally interesting "The Frontier Hero: Refinement and Definition" by Robert H. Byington.

Other articles, whose titles are clues to their content, are: "Some Forms of the Mexican Cancion," "Don't Look Back," "The Oil Promoter as Trickster," "Folksay of Lawyers," "Ghost Stories from a Texas Ghost Town," "Belle Star and the Biscuit Dough," "Stories of Ranch People," "Tall Timber Tales," "Anecdotes of Two Frontier Preachers," "The Magic Art of Removing Warts," "Tales of the Lost Nigger Mine," and "Tales the German Texans Tell."

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M. P. Dragomanov, Notes on the Slavic Religio-Ethical Legends: The Dualistic Creation of the World. (Indiana University Publications, Russian and East European Series, Vol. 23.) Bloomington: Indiana University Press, 1961. xii + 153 pp. \$3.00.

The subject of this learned monograph is the ancient, widespread (though not universal) myth that the creation of the world was the joint project of two creator-beings. One (who may be identified with Satan) was encouraged by the other (who may be identified with God) to dive into a primeval ocean and bring up from its bottom a parcel of soil (or sand) that was miraculously expanded to form the earth. The myth typically continues to explain the growing antagonism of the two creators; it readily incorporates notions from many sources, and in Slavic countries it often appears as part of the more comprehensive Christian story. The ultimate origin of the myth may be Sumerian.

Dragomanov, a Ukrainian who held the chair of universal history in the University of Sofia until his death in 1895, wrote his wide-ranging study of this myth in Bulgarian. Earl W. Count has provided the first English translation of the work. He has also furnished an informative editorial introduction, in which he calls attention to the importance of broadening our acquaintance with Slavic scholarship. Count also speculates on the useful

inferences that may be drawn from further investigation of the subject of Dragomanov's monograph.

There are, indeed, many reasons for congratulating the translator and the Russian and Eastern European Institute at the University of Indiana, which sponsored this publication.

W. J. G.